

# The Republican.

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## CRISIS. No. VIII.

The political hemisphere increases its lower: the gases of misery and oppression are dangerously predominant in its atmosphere; and unless the electric fluid be carefully separated, and withdrawn by some skilful conductor, an explosion becomes inevitable. Those who last year joined in the clamour against the turbulence, the disaffection, and the irreligion of the people, are now become the harbingers of their misery. Those very persons are now beginning to show by mathematical demonstrations, that the distresses of the people have gone on increasing, that they have reached a climax, and that, if the present profuse expenditure of the government, and the payment of the interest of their debt, be to be continued, millions must perish, either by famine or by the sword. What is the answer of our administration to this? The public service must be provided for, whatever be the consequence.—Which is as much as to say, that whilst we hold our places, our safety depends upon the protection of the abuses of the system, every existing patronage and influence is essential to our support, and we are not disposed to endanger ourselves or our profits, and our friends, to lessen the burthens of the people. Thus the hostile feeling is increased: on the part of the people it is increased with the increase of misery only, on the part of the government, it is increased by a sense of both wickedness and danger. Every little incident is seized to excite an angry feeling between the citizen and the soldier, and the latter is cherished by the government as if he was defending a closely besieged citadel. The day has arrived, and passed almost without notice, when a soldier might kill a citizen without provocation, and the latter be buried without any enquiry into the cause of his death. Is this England with her

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boasted laws? Can such things be the perfection of reason? Is this a constitution of things to be revered? No. It must be a military despotism, by whatever means it has been established. Law is converted into an instrument of war, and is wielded by a faction with power, to crush the intelligence of the age, to stifle a sense of injury, and to support the abuses and corruptions of misrule only. Justice is no where found in the country. Her painted figure only is visible in our courts of law and iniquity. We have the shadow to torment our eyes and senses, whilst the substance is sought in vain. The Lord Chief Justice of England said lately, that no man in England was beyond the reach of the law. He uttered a wilful falsehood. Has the law reached the magistrates and yeomanry of Manchester for the murders committed by them on the 16th of August last? Can the law reach the soldiers who have lately mutilated the inhabitants of Oldham? Has the law reached Edwards the plotter and instigator of the Cato Street bubble, which has cost the life of five men, and the banishment for life of many others? Has the law reached Lord Castlereagh for his seat selling in the House of Commons? Let the Lord Chief Justice answer those questions before he again prattles about the efficacy of the law. The law cannot reach ermined and surpliced hypocrites, flagitious ministers, nor their bribed supporters. The law is become a shield for tyranny and villainy, and the terror of those only who exclaim against it.

It may be granted to the Lord Chief Justice, that the law may reach all the above-mentioned persons, and in this, as in many other instances, it would be better late than never. The law reached Empson and Dudley, and the law also reached Tresilian, a Chief Justice of England, all those men went to Tyburn on a hurdle, and were hanged by the neck until they were dead. The law brought Charles Stuart to the block, and again the law brought those to the gallows, who brought that monarch to the block. The law provided a sumptuous funeral for Oliver Cromwell, and the law again enabled Charles Stuart the Second, to dig up his putrid body and hang it on a gallows. But then it must be observed, that the law, which brought one party to the gallows, was the subversion of that law, by which the other party were put to death. Thus it may be fairly argued, that the law is omnipotent and also omnivorous, each party in power destroys its opponents, according to law. The Spanish nation, which has abolished the absolute authority of Ferdinand, and made that power rest in the people, has



acted according to law; no objections are raised against the illegality of the measure, whilst on the other hand, if Quiroge, Riego, and others, had failed in their attempt, Ferdinand would have put them to death, according to law, as he did Porlier and Lacy before. If the same circumstances were to occur in England, as have occurred in Spain, the whole nation would hail it as a necessary and glorious revolution, whilst they will allow the present party in power to sabre, dungeon, and decapitate, whom they please, with scarce a murmur. Thus the true definition of law, under the present systems of government, is the caprice of a ruling power. Law and justice never go together, unless the whole government and system of jurisprudence and judicature emanate from the people, which is by no means the case in England. Law, like religion, is a mere word, they are words of sound without any confined application, they vary with circumstances. Hypocrites and tyrants say, that both are necessary to bridle the multitude, therefore, they may be considered as the forerunners of slavery; the one imposes an unequal and unjust restraint on the body, the other on the mind. Laws are essential in all societies, when they emanate from those they are intended to bind. Religion is a non essential, it has no basis, it cannot be defined, it is in a word, the ground of imposture only.

Nothing can afford a stronger proof that the law of this country is nothing more than the caprice of the ruling party, than what has lately occurred in our courts of law. Messrs. Osborne and Ragg, booksellers of Birmingham, have been lately sentenced to an imprisonment in Cold Bath Field's prison, for selling a copy of the twelfth part of that highly important publication called the Black Book, whilst the original publisher in London has heard no complaint against it, and I presume has sold near 10,000 copies. Russell, of Birmingham, and Tucker, of Exeter, have suffered imprisonment for selling the parodies on parts of the Book of Common Prayer, whilst an hundred thousand of the same parodies have been sold in London publicly, and have produced a considerable advantage to the publishers. The case is this, that a corrupt and wicked administration, with an immense patronage and influence, have, by their means of packing of juries, the power of imprisoning whom they please, and so as they shut up those persons in prisons who are obnoxious to them, it matters not under what charge, or by what means. In point of justice, I should have been tried as a confederate in that conspiracy for which Messrs. Hunt, Johnson and others are suffering imprisonment, but I being in a prison and as the period of my im-

prisonment already allotted me is longer than these ministers can keep their places, it is all they care about. The whole administration of the law centres on one object, namely, to protect and support an hateful and declining system of government. Our Judges are the mere tools of the administration; they see the country involved in a gulph of misery, and they feel alarm for their profits and places; and as law, particularly, that imposing bugbear the common law, rests on the dicta of those Judges, every man is certain to be sacrificed, who falls into their hands, at the prosecution of the administration, whilst right, justice, or even common usage, are thrown into the shade, to sum up all these observations on the law into one amount, I would say, that the existing laws, and their existing manufacturers and administrators, are more pernicious and baneful to the public interest, than all the arbitrary imposts of Charles the First were to the people of that day.

The public misery is beginning to pourtray itself in new channels and in new shapes: those who ridiculed it whilst it was confined to the labouring classes, are beginning to feel that they themselves are not beyond its reach, they see its approach, and, unlike the peasantry and labouring artizan, they begin to cry out before they feel it. What a picture do both houses of parliament at this moment present: their tables covered with petitions from all classes of society complaining of public misery and inevitable ruin, unless some change take place. The agriculturists are combining to raise the price of the produce of the land, and to throw more of their burthens on the manufacturing and commercial interests; the latter are already prepared to shew, that such are the burthens and the restrictions on the commerce of the country, that for the last two or three years it has produced no profit to the adventurer. What must be the result of all this? Neither the agriculturists, nor the merchants, nor the manufacturers, dare to open their mouths to the ministers on the real cause, and the real remedy for this accumulated misery, they humbly implore the attention of those ministers to their several conditions, and those ministers find enough to attend to in keeping their places, and fattening on the general wreck. They study only to provide for the profuse splendour of the king, and privately to fill their own coffers. They have no ears to listen to any clamours about distress or starvation, about military murders, or about any complaints of the sufferings of the people: they are not engaged and employed for any such purpose: they have enough to do in providing for themselves, their Royal Master, and his and their services. They have to



provide for all the embroidered decorations their Royal Master's taste might suggest, for the clothing of his guards. They have Royal Princes and Princesses, with more than ordinary appetites, to provide for. They have the majority of both Houses of Parliament to provide for, besides all the pensioners, sinecurists, and those who fill useless offices. Who can expect that such men, placed in such a condition, can find time to trouble themselves about the distresses of the nation? Their tax-gatherers are the most industrious and vigilant men in the country, they hear no complaint from them, and who can expect that they should listen to any other?

When I hear the Ministers talk about providing for the splendour of the Crown, I cannot help viewing it as the act of the insolvent tradesmen, who has driven a career of misconduct so far, that he finds himself on the eve of dissolution, in point of business, and endeavours to delay the evil day, by seeking to obtain credit by a more splendid shew in dress and manners. Any attempt to give pauperism a false and pretended splendour, is only calculated to excite ridicule towards it; and to attempt to attach splendour to a throne that is founded on pauperism, makes the person who fills it but a splendid pauper, and exposes him to ridicule and contempt. The British nation as a government is in a bankrupt state, and as the throne is but a part of the property of the nation, and he who fills it, one of the people, it should be put on the same footing as all other property in the country, either dispensed with as necessary to lessen the public calamity, or sold to him who will bid the highest price for it. It should be no longer kept up as an useless and expensive establishment. It is an admitted maxim, that *the safety of the people should be the supreme law*, and it is on this ground only, that I would make the throne even bend to it. Mr. Brougham, that caterer for office, lately asserted, that an administration should be formed from an union of the parties in the House of Commons, and that such an one was alone equal to meet the urgency of affairs, and the necessity of enquiring into and alleviating the public distress. I would beg leave to tell Mr. Brougham, that if both the present Houses of Parliament were to form an united administration, they would not be equal to that task, and that nothing short of a national convention can be salutary for the evils that the nation labours under.

The crusades, which the late King of Great Britain waged against liberty in Asia, America, and Europe, have had just that tendency which they merited, namely, to undermine the

prosperity and happiness of his own family. They are about to receive that punishment which nature, soon or late, inflicts on those, who impiously array themselves against her. The throne of Great Britain totters; the whole system of government totters, because, neither has its base on the public welfare, nor emanates from the public will. They have pursued, and continue to pursue, an interest foreign to that of the people over whom they preside, and this people, at length, are awakening to a sense of their danger, and the illusions which have been practised upon them. The people will no longer submit to the burthens imposed upon them for no other purpose than to support the interest of a splendid oligarchical government. The middle classes are just beginning to see that the warnings which have been so long held out to them were well founded: they begin to see that taxation and distress have approached their climax, and that but a very few years are required to leave themselves in the common vortex of beggary and want. The rejection of their petitions cannot avail a corrupt and paid majority in Parliament, if those, who from the middle class, or the remains of it, withhold studiously all the means of supporting the present system. This is the ground on which they must commence their warfare; withhold all supplies, and if corruption becomes desperate and attempts to take by force, prepare for resistance. It is in the power of every individual to do a little towards starving the government and the better support of himself: it is in the power of every family to do much. I would quote the deficit of one item of produce to the revenue, which is evidently the effect of voluntary abstinence on the part of the Reformers in London. "Duty on British spirits from malt, paid by the six principal houses in London;—

From July, 1818, to 10th April, 1819. £978,083 4 6

From July, 1819, to 8th April, 1820. 779,304 4 0

Being a deficiency in nine months of 198,779 0 6

including the additional duty of three pence per gallon.

Here we see that the quantity of spirits drank in the latter nine months is more than one-fifth less than the former, and it should be further observed, that the Reformers did not commence their war on the revenue until the autumn of last year, while the date in the account quoted, is from July, full three months before the warfare commenced. If the Reformers of London can lessen the revenue full 200,000l. in nine months



on the single article of spirituous liquors, distilled by six houses only, what must be the effect of their abstinence from porter,\* ale, tea, coffee, tobacco, snuff, and fifty other useless and unnecessary articles. I think it a moderate computation to say 2,000,000*l.* or ten times the amount of the sum on spirits. It is evidently in the power of the Reformers of London and its suburbs to lessen the amount of the revenue to the rate of 300,000*l.* per annum, and I doubt not that if all the people of Great Britain and Ireland who consider a Reform indispensable for the future safety and welfare of the nation, were to act upon this measure, and virtuously resolve to cripple the revenue as much as lay in their power, they would not leave the boroughmongers sufficient yearly to pay the interest of their debt. Another circumstance equally important is, that such a measure would leave those who have sufficient employ in better health and with a guinea in their pocket at the end of the year. They would soon find the means of getting at a comfortable cottage and a garden attached to it, they would every year gain health and strength and weaken their enemies. I am anxious to impress upon the inhabitants of this country, that their common mode of living is not that which is conducive to their health and happiness: whilst they half starve themselves, they contribute mainly to the profuse revenue which is extracted from the wants and miseries of the people. I presume, that I shall not exaggerate when I say, that one-half of the food consumed by the people of this country, including both sexes, consists of bread, butter, tea, milk, and sugar. Tea is a standing meal, generally twice a day, and in some instances, three and four times; the other articles are looked upon as mere ingredients to render tea more palatable. Now if the same quantity of bread, milk, and water alone were used, as with tea, the persons so using it, would find an equal nourishment from it, provided he or she could but think so. It has been justly observed, that a contented mind is the best feast. But where a person is continually on the fret, and fancies that this, that, nor the other thing, does not agree with health, health is sure to decay. I beg leave to observe, that I am not advancing more in theory, than what I practice, my whole living consists of three pints of milk, and a pound and half of bread per day, without the sight or taste of any other thing whatever, and I find no other complaint than that I grow more

\* The estimates on the quantity of porter brewed last year are just made up, and it proves to be one fourth less than the former year. Go on my lads this will do!

corpulent than I would wish. I should observe, that I would take more and other food if I had more and other exercise, mine at present being confined to pacing about a room and throwing about the dumb-bells, both of which can be considered but artificial exercises, and not that which is most conducive to health. A settled injurious habit is the most powerful enemy that the human being can contend with, to part with it, seems almost equal to a deprivation of life, to adhere to it, is certain premature death. The mind struggles between those two evils, and finds it difficult to determine, nay, when it seems to find resolution, it flies again, and is brought back to its old state: and it too often happens, that this inward warfare ceases with life only. Virtue alone can combat inveterate habits and prejudices, combined with a resolute will she is sure to triumph. There is something particularly slothful and irresolute among the aggregate of human beings, but whether it arises from education and example, or whether it be a natural cause, I cannot pretend to determine; this I see and know, that in general, they war against their own interest, and in nothing more so in this country, than when they spend their earnings in a manner most conducive to the support of a bad system of government.

I could wish to impress on my countrymen, that the Grecians and the Romans, who, whilst mere rising colonies, made such important conquests over their neighbours, were rendered brave and hardy by an abstemious mode of living. Wherever they found a green field, there they found food, in roots, herbs, and vegetables. They accustomed themselves to be cased, in what would be now considered, a load of iron. They could lay in the open fields in the most inclement weather, without fear or injury. They could live either on animal or vegetable food, whichever was to be had; and so far as nature was satisfied—they did not trouble much about their bellies. The protection and power of their country was their first object. To them, beds of down, or even of feathers, were unknown; and if they were not known to those who might again have to struggle for liberty, it would be all the better. The Emperor Julian, of Rome, who has been falsely called an apostate to the Christian religion, but who was the most virtuous monarch that ever filled a throne, never lay on a bed—he would throw his cloak about him, and lay on the floor or bare earth, without injury; and this too after luxury had made great strides in the Roman Empire. Almost every thing in



the animal and vegetable world might be considered as food: to the lover of animal food, the idea of clean and unclean animals should be considered a farce—every thing that contains flesh and blood is adapted for food, from an insect, or even an animalcule to an elephant. And in different countries, all kinds are used, not excepting human flesh. It is the same in the vegetable world: it abounds with roots, and herbs, and fruits, not commonly used, but well qualified for food. Why would not the crop of hay or grass which feeds cattle, answer the same purpose with man?—It is custom only that rejects it. The preservation of life is the first law of nature; and if it became a necessity, I would graze in the fields with the sheep, the horse, and the ox. I am as fond as any man of the elegancies of life—I am fond of luxuries even. I could wish every man to enjoy as much of it as would make him happy, but it would be always well to possess a mind prepared to meet its reverses. A mind that is not to be damped, because it has been deprived of a few pleasures, that were not altogether essential to health and happiness. I have thrown out those few observations, because I consider that Englishmen stand in need of the virtues of the primitive Grecians and Romans, to recover their liberties; and not only their virtues, but their valour and their resignation also.

R. CARLILE.

*Dorchester, Gaol, May 22, 1820.*

#### TO CORRESPONDENTS.

To Mr. T. R. B. Potts, we beg leave to observe, that his second letter was received and sent to town for insertion, in the 13th number of the second volume, but was rejected by the same timidity of the friends of Mrs. Carlile, of which the Editor has lately had so much cause to complain. It was not returned to the Editor. When the observations on Mr. P's former letter were made, the Editor did not apply the term philosopher to himself: he could not, because he knew that it was most important to occupy this publication partly in theological discussion, and partly in political and social reform. Almost every thing in

## OBSERVATIONS ON THE SENTENCE OF MESSRS. HUNT, JOHNSON, AND OTHERS.

Our Judges have now thrown off the mask and shown themselves in their true characters. They no longer wish even to delude with fair pretence. Scroggs and Jefferies are about to be excelled in villainy if not already. Mr. Hunt sentenced to two years and six months imprisonment in Ilchester gaol! What has he done? Attended a public meeting, called together by a legal public requisition, for a consideration of the best means to alleviate the public distress, which meeting was murderously and illegally dispersed by the edge of the sabre, to the loss of many lives, the mutilation of hundreds, and the great risk of all who were present. Those murders have not yet been enquired into! And all those who were the proper persons to give evidence on the occasion are dungeoned! What next?

Mr. Hunt has conducted himself with great firmness and ability throughout the whole of this proceeding and I might add manliness, if we could but obliterate those two or three fulsome compliments which he paid to the Judges. I should like the opportunity just at this moment to ask Mr. Hunt his opinion of those he so lately termed the "four wise dispensers of the law." Surely his confidence in the wisdom and justice of the judges can have left him no ground for complaint even. The newspapers tell us that Mr. Hunt went to Ilchester under an escort of cavalry. He might well be called "Harry the Ninth," as no men in the country but the King and Mr. Hunt have an escort of cavalry to attend them when they go abroad. Mr. Hunt might be considered what I heard the Cornish people call Percival, when he was shot by Bellingham: "the next man to the King." It is rather singular, that the expiration of the period of Mr. Hunt's imprisonment will take place on the day before mine; Mr. Hunt's on the 15th, mine on the 16th of November 1822. What will be the state of the boroughmonger's government at that time. It is very difficult to say how long it will linger, how many heads must be decapitated, and how many new Bastiles built before that time.

It appears that the officers of the King's Bench Prison have been making a public exhibition of Mr. Johnson and Healy through the streets of London with handcuffs on them just like deserters from a regiment of hired assassins. We are



not told whether Mr. Hunt had the honour to be handcuffed, in addition to his cavalry escort. I had the honour to be handcuffed all the way to Dorchester. Those little things fill me with an importance of myself, that I should have never otherwise felt. I consider myself one of the quietest fellows in the world, except in print, but when I see so much fuss made about me by attorney-generals, lord mayors, judges, magistrates, and tipstaves, with their bullies, I begin to ask, whether I have not mistaken myself, instead of their mistaking what I really am.

Sir Charles Wolseley might consider that he has got off very well. I expected from the poverty and avarice of the boroughmongers that they would have imposed an enormous fine on him and Mr. Hunt, but fortunately for them there is none, therefore, no fear of their being imprisoned for life. Harrison altogether has a most enormous punishment, he should have preached the gospel according to custom and to English law, then he might have preached for ever with impunity: but for a priest to attempt to open the eyes of the people! the crime is unpardonable—monstrous. Priests will forgive all who offend against their heavenly master, but an offence against themselves and their earthly master, is worse than the sin against the Holy Ghost; to spare the bodies of such men would be certain destruction to the soul. No, no, Mr. Harrison, you should have kept in the open road and not have shewn the people into the new road to heaven.

Mr. Knight, it appears, has irons enough on him already, therefore, the merciful lawyers did not bring him up with Messrs. Hunt and others, for judgment. Poor and honest John Knight! what injuries hast thou received in the cause of Reform!—How many winters more art thou doomed to spend as a felon!—Thy Bible deity is no protector to innocence in thy case John Knight. When shall misery cease, humanity reign, and innocence walk unmolested?—When a nation is virtuous enough to be free—when he that has food can feel for him that has none—when men shall learn to prefer death to a life of misery—then, and then only, can men be happy by the enjoyment of the fruit of their labours: not until then can the soil be freed from priests and tyrants.

R. CARLILE.

*Dorchester Gaol, May 22, 1820.*

\* \* Subscriptions, we understand, are about to be opened for the relief of all those who suffer by imprisonment, and

the families of those who are put to death in the cause of civil and religious liberty. It would be well to see this matter taken up as it has been in France. The boroughmongers would soon begin to hesitate as to further persecution. Something of this kind is become absolutely necessary, we speak not for ourselves: we are so far in a thriving condition, and feel no disposition to plead poverty, whilst it does not exist. There are hundreds in our prisons who merit public attention, even of all ranks in society.

EDITOR.

**CORRESPONDENCE BETWEEN MR. CARLILE  
AND THE KEEPER OF DORCHESTER GAOL.**

Saturday Evening, May 20, 1820.

SIR,

I understand by Thomas (the Turnkey) that a parcel has arrived for me this day, and that you refuse to let me have it until it has been opened. I should be very happy to open it in your presence, but I must protest against it, as a most unmanly action, if any correspondence that passes between myself and family be prised into in my absence.

I am, Sir,

Your's respectfully,

R. CARLILE.

Mr. Andrews, Keeper of Dorchester Gaol.

Sunday Morning, May 21, 1820.

SIR,

I cannot help thinking, that it will answer every honest purpose you can have in view, with respect to my parcel, if you come into my room and see its contents on its first opening, or allow me to come where you are and open it. I am not aware of what it contains, with the exception of what I receive weekly, namely, one of each of the Political and Theological pamphlets published in London weekly, which have never gone beyond my own sight, as I regularly return them on the following Monday. I am in expectation of a writing desk, and a few articles of wearing apparel. I beg leave to add, that such communications as pass between me and my family through the weekly parcel, are written on a loose piece of paper, and thrown loose into the parcel, frequently without seal or water. I would put it to your feelings as a married man and a father of a family, to say, how you would like a note written to you by Mrs. Andrews, read first by any other person, even though she were no fur-



ther distant than with her friends at Winterbourne. I cannot help thinking that there is some less honourable motive, than a sense of public duty, in view.

I am, Sir,

Your's respectfully,

R. CARLILE.

Mrs Andrews, Keeper of Dorchester Gaol.

The above correspondence has originated in consequence of an order received from London by the keeper of this Gaol, that nothing shall be admitted into the Gaol to me without being first examined, and on the other hand, that nothing shall go out but on the same conditions. Ever since I have been in this prison, I have regularly, every week, exchanged a parcel with Mrs. Carlile, in which I have received and returned the various weekly publications in London, and such other books as I stood in need of. On Saturday last I was much surprised and disappointed in not receiving my parcel as usual, and on enquiring, received an answer as described in the first letter to the keeper. The answer of the keeper to the first application was, that he had received orders to let nothing come into me without the examination of the magistrates, that there were two parcels arrived for me, and that it was probable I might get them some time the following week, if one of the visiting magistrates (who is an M. P.) should return from London. I felt annoyed and indignant at the treatment, and on the Sunday morning addressed the second Letter to the keeper, who immediately came into my room, evidently impressed with the contents of the letter. He observed, that what he had done was no act of his own; he had followed the instructions of the magistrates, but would immediately saddle his horse and go off to Dr. England, who is the Archdeacon of Dorset, and a visiting magistrate, and lay the whole correspondence before him. He returned to me in a few hours with a written instruction from the Doctor, that he was to open the parcels in my presence, and on the other hand to see the contents of all parcels I might make up to send out, and with a verbal addition, that in case I received any wearing apparel with pockets in it, the keeper should carefully examine them. A small parcel was first opened, which had laid in the prison near a week, without my knowing it, and lo! the dreadful contents of it were, a box of foreign fruit, brought to Dorchester by the hand of a lady travelling into Devonshire from London. The keeper blushed, and put it aside. The second, which was a larger parcel, was opened with as

much expectation, as if it had concealed some weapon of death, or as a concealed treasure about to be discovered. Its contents proved to be a writing-desk, a couple of pair of trowsers, and two pair of old hose that had been repaired, with a few pamphlets, as expected, and some loose pieces of correspondence. The keeper was not sharp enough to recollect there were secret drawers in the writing-desk: he blushed and retired with the cord that came round the parcel, for fear I should hang myself with it; but first, observing, that he should not attempt to do or say any thing with respect to my confinement, without the previous instruction and instigation of the Magistrates. I asked him, if they should instigate him to deprive me of life, whether he would be prepared to do it. He said no. I told him his rule of reasoning and conduct would apply equally as well in one instance as the other. Thus, my confinement is not only to be strictly solitary, forbidden to speak to any person in the prison, (which would require a speaking-trumpet to do it) denied the sight of a friend, relative, or servant, to procure the necessities of life, and, lastly, to have all future communications examined. This is Dorchester Bastile, or, more properly, the English Christian Inquisition Prison. I consider my life in danger. I am in good health at present, never better; and from my mode of living, have no fear of continuing it, if I receive no foul play with poison. Wedderburn is confined in a wretched and filthy place where all prisoners are thrust in before they are examined by the doctor, and cleaned. Although pennyless, he has been denied the gaol allowance, and shall expect to hear, in a few days, of his starvation.

R. CARLILE.



## TO THE EDITOR OF THE REPUBLICAN.

SIR,

I cannot refrain, after the constant reading of your publication, from admiring your constancy, intrepidity, fervour, and consistent perseverance in the cause of religious truth and political reform; but permit me to express a consideration, besides the accumulation of your ills, that of your lady and family; what prospect can you have of success, seeing a whole aristocracy is in array ready to ward off, and then resort, still more dreadfully on a female, every attack that can possibly be made on the side of change and melioration.

Allow me to remind you that this matter of reform is a wide whole, bearing upon the whole race of mankind and its destiny. I know not whether it be taken under this view by the adverse party to explain their ruthless violations of law and justice. We see them all in unison, and on every occasion alike, minister and judge, magistrate and constable; even Whig and Tory, (which, in my opinion, are conflicts only of party and place,) and all the superior orders in town and country. How striking the anxiety of those lawyers to pick up and press in, whatever their volumes and the circumstances can afford to come up with their premeditated designs by juries instructed. Did not strange politics shew their influence, would there, a prevailing such ardour, a scepticism of alarm that gains the better over better knowledge. I do not mean, on their part, a fear of rise in the common people. But since that uncouth thing, a sort of manifesto from the soi-disant Holy Alliance, of which so little notice seems to have been taken, but affectedly: since its appearance a sort of panic seems to me to have been prevailing, if it be no preconceived mysticism, a plan against the representative system abroad, with the "innuendo" of Lord C. when he was at the Congress at Vienna. Methinks it has tacitly impressed the aristocratic party,\* besides finding the execution of certain rules prescribed in it, both their corrupt encroachments excused, and good conscience stifled, not to mention the menacing assumption of this holy group that England should be precluded from all communion and intercourse with the rest of Europe, if she did put under the spirit of faction and party, as they call the maintenance of liberty and constitution which set the example to the continental nations as they say, and had done so much mischief at all times, which is a direct untruth. What had England or her people ever to do with influencing the Italian free states that formed in the middle ages, and the many German free towns.† No less

\* The imputation from the Allied powers, that whatever of great external strength in Great Britain was possessed, her internal government was defective and without power.

N. B. It is from memory that I quote, though I have your leave.

† The Tiers Etat in France, the Cortes in Spain, the Flandermen, and Dutch freedom was ever native, they had their immunities and capitulations under princes, yet all this strife for freedom is put to the account of English example by the Saints of the Holy Alliance.

absurd is this sham manifesto, than if it had been asserted that Wicliff should have produced the Huffs and Hieronymus of Prague, much less Luther. Little intercourse existed then between nations, and printing had scarcely commenced; they heard and understood very little of each other, except when the despots drove their slaves to war beyond their own confines. The Austrian minister residing here, upon whose dictum the private declaration was composed, and made from Vienna in the name of their Holinesses, must have been a sorry observer. However he was an Austrian. M. Jacobi, the Prussian resident here, had a thorough knowledge of the British Constitution and affairs, and if that gentleman had still been here of late he must have laughed at the silly stuff of this Austrian observer. I am perfectly convinced of this from having known him 15 years ago; it is now a Mr. Humbolt here for Prussia. I believe, Jacobi was an acute active genius of observation, feeling, and taste, brought up in the school of Old Frederick (an arch jacobin to the measure of that period) who, it is said, agreed with his actions, professions, and principles, influencing as a monarch, makes an epoch in history; certainly in religious tolerance he took the lead on the continent. "Hells! beigho! Whither am I straggling with my carbonate to Newcastle!"

Indulge, dear Sir, the poorly fitting wording of an Alien, who, from his long residence here, has hardly an excuse for not knowing more of the English idiom, the more so because prepared by his native provincial jargon of Lower Germany or Saxony, perfectly corresponding with what is the ground work of the English language. Here, in Middlesex, the Saxon dialect among country people vanishes; but in Yorkshire, Lancashire, and Westmoreland I was soon enabled, with the help of my boorish Saxon idiom, and a small printed collection of the old Saxon words rendered to modern English, perfectly to converse with the peasantry to the surprise of friends. Words and meaning little deviated from what they implied in Lower Saxony and Westphalia, also the same variety of talk from town to town, often not understanding each other as in Low Germany; no less so it would turn hard upon their tongue to adjust the organs to the Middlesex gibberish a relict of the Danish invader. To understand and read book language, and the parson is a particular instruction at school both sides of the water. But will it meet with your excuse for detaining you with this strange matter! I have "in petto" left a question in conclusion to submit for a solution, if you think it fit. The aspect of the country, in its present condition, is alarming, and prospect dreadful; there must be some ground or other why there is not some trial made on the principles of Malthus, or its contrast, those of Mr. Owen. The radicals, as they are named, aim at perfect equality without putting the thing to a clear light and intelligibility to prevent illusion on the ignorant and working classes, who turn blinded to perceive the inequality that exists among themselves; nor is this meant to insult them for the wrongs and crying injustice inflicted on them in these latter years. But when the question is upon general reform the



ground should first be cleared, and certain fundamentals or elements should be determined upon to understand each other. Can the man create laws, or be its administrator, who is for six days in the week hard working to gain a subsistence, here then already he must delegate the business to others of better insight and leisure. Again, as the necessities of life do not drop down from heaven, but are to be prepared by the hand of man in social assistance, and whilst a social state in conjunction with liberty conveys imperious property (liberty and property being essentials) here then is the stubble "*pierre d'achoppement, hic opus hic labor.*" Of old times there is Sparta, alone of all in former and modern ages presents perfect equality to serve as a model for radicals, and the circumstance of helots might easily be overcome. At Athens, also a democratical government, there was a perpetual strife to reduce property and the rich. What property and affluence can effect in all that dignifies human nature, need no demonstration. At Athens it is odious to see a Pericles cringing before the so named "swinish multitude," in order to bring them to consent to the execution of those master-pieces of art which our present artists vainly attempt to perform, whilst many of his projects were thwarted. I confess my utter inability to say what principle to pursue, and am lost in the views and forms for a social compact, and how to obtain perfection in every quarter; but what I wish is, that the mechanic might see his object in its proper light, and that, abstractedly, equality is impossible. I leave the existing abuses what they are, they must, and will be overthrown, but he must not think he can substitute equality. He might also be reminded, where there is property and a circulating medium for exchanging the necessities of life, that skill and wealth on one part, and industry and diligence on the other are furthering the public well-being, if they are kept in proper bounds, not disgraced by unnecessary squandering of the public treasure, that every industrious person in obscurity has a free chance to emerge into wealth, but that naturally few in the proportion can attain to it. Poverty will and must somewhere begin, unless all of us should be poor, or rather savages to return to the woods; and here inequality pursues us where no property exists in the weaker and the stronger. It is not seen why the trial of Mr. Owen's plan is not followed up, its restraint, however, I consider as a drawback upon its goodness, notwithstanding it might best answer; but there seems an indolence, listlessness, and apathy that borders on despair with ministry and parliament.

ANONIMOUS.

May 17, 1820.

P.S. You will see by the contents and looseness of my scrawlings that it is not meant for print, which I only mention on account of a former occasion, when you admitted in your Journal what was improper for it, nor desired.

Vol. III. No 5.

Our readers will observe that our correspondent is the retired German merchant, who addressed us in November last, and whose letter was published in the second volume of the Republican. We have given insertion to the present letter, that we might have an opportunity to repeat, that the Reformers of Great Britain have too much sense to harbour an idea about possessing an equality of property. They seek an equality of rights only, namely, that every man should give his voice in choosing a representative, to make those laws under which he is to live, and to which he consents to bind himself. This is very different from an equality of property. Of course, the poor reformers' hopes, by the accomplishment of his object, to enjoy somewhat more of the fruits of his labour than at present, and that the expences of the government will be less profuse. But every species of economy would be sure to arise from a full and complete representation of the people in Parliament, annually elected. Our correspondent does not seem to possess a knowledge of the ground work and the advantage of the representative system of government. There was nothing in Greece—there was nothing in Rome like it, Our modern Pericles, Demosthenes, and Ciceros, would not have to harangue a mixed multitude of people, to obtain consent to adopt or carry into execution any law or legislative regulation. What we seek is, that a system of government should be established on a self-renovating basis, that if an injurious law be imposed upon the people in one year, or in one Parliament, they shall have an opportunity by their annual election of representatives, to return such as are likely to comply with the will of the majority, and abolish such law. It is ridiculous to look back into history to find examples and precedents for forms of government in the present day. We are but just emerging out of darkness and ignorance—out of a state of chaos, to a state of order. We know no period in the history of England—nay, in universal history, that is worthy of notice for any other purpose than to avoid its errors. The printing-press is beginning to rouse mankind, as from a state of lethargy; and it is not to be expected, that we should look back into an age or ages of night, to learn to walk in the broad and open day. We want no barrack plans, or schemes, which would produce much worse provincial and party feeling than exists among mankind at present. A family would live much more happy and independent with a cottage and a few acres of ground attached to it, than penned up with other families in a barrack and a military state. Mr. Owen's plan,



however well it might begin, would, in less than a century, become a complete state of slavery.—No, let us have no such plans, let man enjoy his right of locomotion on the face of the earth—let him seek that spot where he can live with most advantage to himself and family. A representative system of government is the only panacea for our present ills, and the only sure preventive to a recurrence to similar ones. Let planners and flatterers consume their nights and days with their schemes, but let the reformers of Great Britain stick to Parliaments founded on the strong and powerful basis of Universal Suffrage and Annual Elections.

EDITOR.

### TO THE EDITOR OF THE REPUBLICAN.

Mr. Editor,

You, like the Christians, talk of the three Gods—in them it is excusable, in you it is not. They are privileged to be silly, you are not! and therefore you should talk not of the three, but of the many Gods of the Christian mythology, viz. :—

- |                       |                                  |
|-----------------------|----------------------------------|
| 1 God the Father,     | 4 God the Devil or Unholy Ghost, |
| 2 God the Son,        | 5 God Providence,                |
| 3 God the Holy Ghost. | 6 God Chance or Luck, &c.        |

We beg to observe, that as the number of deities in the Christian mythology, far exceeds the number of the whole of the deities in the various Heathen mythologies, by way of having some definite number to fix on, we adopt the *perspicuous* term "the Trinity," but we trust never to the disparagement, or doubt of the omnipotence, of that King of Kings, his Satannic Majesty, the chief Magistrate of the legions of Hell, commonly called the Devil, or any other of the deities in the Christian mythology.

Mr. Owen's plan.

## CONTINUATION OF THE EXAMINATION OF THE SPANISH CONSTITUTION.

(Continued from p. 128.)

ART. 271. The law and special regulations shall determine the number of the magistrates for the high courts of judicature, (which cannot be less than seven) the form of these tribunals and their seats of judgment.

ART. 272. When the time permits a more convenient division or arrangement of the Spanish territory, as pointed out in the 11th Article, the proportionate number of high courts of judicature to be established shall be determined, and a district assigned to each.

ART. 273. Proportionate equal districts shall be established; and at the head of a district there shall be a professor of law, with a corresponding court.

ART. 274. The powers of these judges shall be limited precisely to to matters in litigation, and the laws shall determine their peculiar functions in the capital and neighbouring district, as well as to what account they may take cognizance of, in civil matters, without appeal.

ART. 275. Magistrates, (Alcaldes,) shall be established in all settlements; and the laws shall define the extent of their powers, both in matters of litigation, and of political economy.

ART. 276. All judges in the lower courts shall report, at the latest within three days, to their respective chief courts, the actions that may be formed on account of crimes committed in their district; and shall subsequently continue to report their progress, at the pleasure of the same.

ART. 277. They must also forward every six months, to their respective chief courts, general lists of all civil causes, and every three months of criminal ones, that are depending in their courts, with remarks on their nature.

ART. 278. The laws shall determine whether there shall be special courts to take cognizance of peculiar causes.

ART. 279. The magistrates and judges, on taking possession of their offices, shall swear to defend the constitution, to be faithful to the king, to observe the laws, and administer justice impartially.

We can offer nothing on this plan for the administration of law and justice to us, it appears replete with sound wisdom and prudence. It has a republican basis, in short the present government of Spain is a republican government. We could be content to imitate it.

(To be continued.)



CONTINUATION OF REPLY TO THE REV. THOMAS HARTWELL  
HORNE'S PAMPHLET, ENTITLED DRISM REFUTED, &c.

From Page 144.

The next circumstance that comes in review, is Jacob's wrestling with some Man-god or God-man, which, we are not informed: but we know that the Jews and Christians believe it to have been the Jewish Deity, and of course that he must have been some substantial being, as it appears Jacob grappled and struggled with him until break of day: until the cock crowed I suppose, as our old women will tell us, now adays, that all angels, spirits, and devils vanish in the morning as soon as the cock crows. He must have been a most powerful deity, that could not have overcome a man in wrestling. Is this your omnipotent deity, Jews and Christians? Commentators again are much puzzled to say, what the hollow of the thigh means. Anatomists affirm, that there is no such a part in the human frame, that can be termed the hollow of the thigh. There is one circumstance worthy of notice, and that is, that Jacob continued to wrestle after his thigh was out of joint. Those who believe the rest of this trash, that disgraces the printing press under a sacred title, can of course believe this. The whole of this wrestling match, and the conversation connected with it, is not to be excelled for its contemptibility by any thing else we shall find, even in the Bible.

I shall pass over the thirty-third chapter with a few observations, as it relates to nothing further than the meeting of Esau and Jacob. I cannot help admiring the amiable character in which Esau is portrayed, when contrasted with the distrustful, deceitful, and hated character of Jacob. Esau carries with him the very essence of morality and brotherly affection, we have not the slightest notice of his upbraiding Jacob for the former conduct he had received from him, but on the contrary, he runs to meet him, falls on his neck and kisses him. Elim, by whom he had been robbed and cheated of that, which was most valuable and desirable according to the custom of that age and country. Jacob trembles for his life, but instead of finding a just retaliation, he finds a brother who has forgotten and forgiven the injuries received. The

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Jewish Deity according to this book appears to have been the patron of vicious and immoral characters only. I would much rather have to boast my descent from such a man as Esau, than from such a man as Jacob, even if the favour of the Jewish Deity were to be thrown into the scale against me. I leave the character of Jacob to the admiration of Jews and Predestinating Christians.

I proceed with the thirty-fourth chapter:—

“And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us; therefore let them dwell in the land, and trade therein;



for the land, behold, it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattle and their substance and every beast of theirs be our's? only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field. And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?"

I must leave it to believing commentators to say, who was most in fault, Dinah or Shechem, by what I recollect they are not exactly agreed, on this point. Here is a sentence particularly worthy of notice, to show amongst others, that the book of Genesis is not the work of Moses: we are told, that Jacob's sons, "were very wroth, because he (Shechem) had wrought folly in Israel." The phrase of doing things "in Israel" is very common in the Bible; but it appears to have been a poetic phrase, and used only by the poets, or those who are now termed prophets. Moses could not use such a phrase, because, according to *scripture truths*, he did not live to see the Israelites settled in any country. It is another proof, that the book of Genesis was fabricated and compiled after the Babylonish captivity of the Jews. For my own part, I can see nothing but what was honourable in the conduct of Hamor and Shechem, towards Jacob and his family; if Shechem had done them any injury, or wounded their feelings, he was anxious to make all the reparation in his power. What disgust must we feel at the conduct of Jacob's sons, (could we believe the transaction), who having bound themselves by a treaty to the Shechemites to intermarry with them, on the condition of the

latter submitting to the rite of circumcision, and after this rite had been performed on them, and whilst they were in a state of fever and danger from this absurdity, Simeon and Levi enter the city and treacherously assassinate all the males. Can any thing be conceived so horrible as this? Are such men the favourites of the Jewish Deity? Levi too, from whom the priesthood sprung, a treacherous and bloody assassin! How can our priests and hypocritical rulers preach up morality and the horrors of assassination, when their religion is founded on such a book as this?

I shall now proceed to notice the anomalies in this chapter in point of time, and the ages of Jacob's children, with other contradictions. The first in rotation stands Dinah. Now we are left to understand, by both previous and subsequent chapters, that Jacob and his family were merely passing by this city of the Shechemites from Laban's residence in Syria to that of Isaac in the land of Canaan. According to former chapters, Dinah was the eleventh born child to Jacob, and could not, at the time she is said to have been defiled by Shechem, be more than six years of age. If we were to allow a year between each of the children born to Jacob, she could not have been more than one year old when Jacob left Laban. Again, Simeon and Levi, those mighty men who are said to have assassinated the males of a whole city, could neither of them exceed twelve years of age at the time. I keep within due bounds according to the present authorized translation of the Bible. I am fully aware that commentators, who are sticklers for the Bible, have endeavoured to get over this contradictory difficulty by saying, that Jacob lived twenty years as a neighbour of Laban, besides the twenty as a servant: but how does this correspond with Laban's following Jacob and challenging him, that all the property he had removed with him was not strictly his own. Besides, we find Isaac still alive who was old and blind before Jacob went to his uncle Laban's house. Is it at all probable, that a man, who had so far felt the approach of dissolution, as to call his eldest son to him to receive his patrimony and blessing, should still survive forty years? Such an incongruity would do for no other book than the Bible. Further, Hamor the father of Shechem is represented as saying, "make ye marriages with us, and give your daughters unto us, and take our daughters unto you." Now Jacob had but one daughter, and she avowedly an infant, nor had any of his sons arrived at a probable age to have daughters, as commentators have suggested on a succeeding



and similar contradiction. I should like to set Mr. Horne the task of clearing up this difficulty, and of making the Bible as it stands at present, appear to be authentic on this head. I refer to my old assertion, that the Bible is a bad and irregular compilation of loose and traditionary tales, that existed among the various tribes and hordes of men in Asia, put together without order, date, or connection.

I proceed with the thirty-fifth chapter:—

“And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange Gods that are among you, and be clean, and change your garments: and let us arise and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange Gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. So Jacob came to Luz, which is in the Land of Canaan, that is, Beth-el, he and all the people that were with him. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother. But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth. And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el. And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin. And Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar

upon her grave: that is the pillar of Rachel's grave unto this day. And Israel journeyed, and spread his tent beyond the tower of Eder. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: The Sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi and Judah, and Issachar, and Zebulun: The sons of Rachel; Joseph, and Benjamin: And the sons of Bilhah, Rachel's handmaid: Dan, and Naphtali: And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him Padanaram. And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him."

The first verse of this chapter is particularly worthy of notice as a ridiculous absurdity. "And God said, make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." How many Gods had Jacob? In the next verse he charges his household "to put away their strange gods and be clean, and change their garments." Is not this a sufficient proof, that both Jacob and all his household worshipped some image or images, and that he possessed one in which he fancied there was a superior efficacy. I cannot read this part of the Bible in any other light. A little further on we are told, "that the household gave up all the strange gods which were in their hand, and all their earrings which were in their ears, and Jacob hid them under the ark which was by Shechem." Perhaps they are there now—they would prove a rare treasure of relics for some Jew or Christian if they could be found. I would recommend some Christian Association, or Bible Society, to send out some persons to the spot where Shechem stood, and explore the soil for them. We are next told that Deborah, Rebekah's nurse, died and was buried at Bethel: the tale is introduced as if she was travelling with Jacob; but this could not be, neither is it probable that the nurse of Jacob's mother could be living up to this time. It is strange that the death of Rebekah's nurse is shoved in here without the least affinity to the surrounding subject, whilst we have no mention whatever of the death of Rebekah herself. We have here again an account of the change of Jacob's name to Israel. What need could there be of this repetition, unless it be to say the former is not the true account. The Jewish Deity appears to have been very fond of changing the names of his favourites, perhaps the cause is



similar to that of our English Kings, when any of their ministers have rendered themselves truly infamous, they get their names changed by some title, and are then lost sight of for a time.

Another circumstance is worthy of notice, that of Reuben laying with his father's concubine. Bilhah, of course, was more to be blamed than Reuben, for we must suppose him to be but a mere youth, under twenty years of age. Jacob takes it very quietly, and we have no complaint from him on this head. What a wretched family is here depicted! The chapter finishes with the account of Isaac's death, just as if the old man had lived on purpose for Jacob to come home and bury him. It is a madness for our holy commentators to affix any thing like a chronology to the Bible: I am inclined to think, that this single circumstance has made more infidels to it than all the rest put together. When we are told that this book was written by a divine interposition and inspiration, we are led, of course, to expect it as correct and as regular as the works of nature. How wide the difference! The God of nature has no connection with the Bible God.

I shall not insert the thirty-sixth chapter, as it contains nothing more than a genealogy of the descendants of Esau, and why this chapter is in the Holy Book I cannot perceive. In the seventh verse we have a repetition of the old tale, that Esau and Jacob were so very rich, and had such an abundance of cattle, that the land wherein they were strangers could not contain them. After finding a great number of the children of Esau enumerated, we come to one Anah, and here a stop is made for a piece of important information for the Holy Bible to contain, namely: "This was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father." Most holy and important circumstance! I have another verse to notice in this chapter, which has been brought forward by Paine and others as an objection to Moses being the author of Genesis, and has an averment that it could not have been written before Saul had reigned in Israel. It is the thirty-first verse, as follows: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." The priestly commentators have endeavoured to stride over this objection, some by giving it a different reading, others by affirming it to be an interpolation; but we are compelled, according to our present "wise dispensers of the law," to take the Bible as it stands: there is the same ground for giving other parts of it a different read-

ing as there is for this verse. It is a bone for those to growl over who stickle for the inspiration of the book. How apt is the Scripture phrase to those men: "the blind leading the blind."

I shall also pass over the thirty-seventh chapter, as it contains nothing more than a commencement of the history of Joseph, the dreaming Joseph, and the cruelty and wickedness of his brethren, in first consulting to kill him, and subsequently selling him for a slave: so far we have found the Jewish God's chosen people to be a vile race indeed! The cruelty of those wretches, first in selling their brother, and then the presentation of his coat torn and bloody to their aged father, is not to be paralleled in the history of any other people but the Jews.

I now come to a chapter, which if the Society, who have associated for the pretended suppression of vice, were sincere in their professions, and did their duty conscientiously, they would, with many other chapters in the Bible, endeavour to suppress. I shall insert it here under the hope, that if they prosecute me for it, I shall be able to plead the precedent of publication as a justification; the matter itself I cannot justify, and must apologize to my readers that its insertion is essential to my purpose. I would here state, that I have been informed by some very celebrated Hebraists, that the translation of such chapters is much less indecent, than the original Hebrew, and that in the book of Ezekiel, particularly, the conduct and character of a prostitute is painted in such colours and in such a manner, as has never been equalled by the voluptarian publications of this or any other country. I proceed with the chapter, but I shall not make one word of comment upon it. The priestly commentators get over it by saying, that it is a proof of the impartiality of the inspired writer, and that its insertion in the Bible was necessary to shew the true descent of the Messiah. The pretended Saviour of the world came through a most foul and polluted channel!

"And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Cananite, whose name was Shuah; and he took her, and went in unto her. And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. And Judah took a wife for Er his first born, whose name was Tama. And Er, Judah's first born, was wicked in the sight of the Lord; and the



Lord slew him. And Judah said unto Onan, go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord: wherefore he slew him also. Then said Judah to Tamar his daughter in law, remain a widow at thy father's house, till Shelah my son be grown: for he said, lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite. And it was told Tamar, saying, behold thy father in law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be an harlot; because she had covered her face. And he turned unto her by the way, and said, go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, what wilt thou give me, that thou mayest come in unto me? And he said, I will send thee a kid from the flock. And she said, wilt thou give me a pledge, till thou send it? And he said, what pledge shall I give thee? And she said, thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her vail from her, and put on the arguments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. Then he asked the men of that place, saying, where is the harlot, that was openly by the way side? And they said, there was no harlot in this place. And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. And Judah said, let her take it to her, lest we be shamed: behold I sent this kid, and thou hast not found her. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, bring her forth, and let her be burnt. When she was brought forth, she sent to her father in law, saying, by the man, whose these are, am I with child; and she said, discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, this came out first.

And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, how hast thou broken forth? this breach be unto thee; therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah."

I shall also give insertion to the thirty-ninth chapter, and then pass on to the forty-eighth, as the history of Joseph affords but little matter for my observations, and is a narrative, with the exception of the exposition of the dreams, that has fewer improbabilities in it, than any we have met with yet, in short, the tale is of that nature that it might be doubted and disbelieved but does not afford room for flat contradiction.

"And Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, lie with me. But he refused, and said unto his master's wife, behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them, saying, see, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his



garment by her, until his lord came home. And she spake unto him according to these words, saying, the Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, after this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper."

The reader will have observed, that this chapter and the former contain a most improper subject to form a part of the education of youth of either sex. It is calculated to excite ideas that would not have otherwise entered into young minds, and no excuse nor apology whatever could be made for it, further, than it is found in a book that is called sacred. A book on whose sacred character and authority, a curse is pronounced on him that shall add to or take from it. If our commentators or translators were conscientious in their professions, how heavy would their responsibility be on this head! It is lamentable that virtue and morality should be thus sacrificed at the shrine of religion! The observations which I now introduce respecting Joseph and his mistress are borrowed from Dr. Adam Clarke's Commentary. The reader will perceive, that Joseph was considered amongst the Arabians, Persians, and Chaldeans, what Adonis was in Greece; a model of beauty and perfection, calculated to excite love.

"The beauty of Joseph is celebrated over all the East; and the Persian poets vie with each other in descriptions of his comeliness. Mohammed spends the twelfth chapter of the Koran entirely on Joseph, and represents him as a perfect beauty, and the most accomplished of mortals. From his account the passion of Zuleekha (for so the Asiatics call Potiphar's wife) being known to the ladies of the court, they cast the severest reflections upon her: in order to excuse herself, she invited forty of them to dine with her, put knives in their hands, and gave them oranges to cut, and caused Joseph to attend: when they saw him they were struck with admiration, and so confounded, that, instead of

“cutting their oranges, they cut and hacked their own hands,  
 “crying out, “O God! this is not a human being, this is none  
 “other than a glorious angel!”—Surat. 12 ver. 32.

“Two of the finest poems in the Persian language were  
 “written by the poets, *Jamy* and *Nizamy*, on the subject of  
 “Joseph and his mistress: they are both entitled *Yusef wa*  
 “*Zuleekha*. These poems represent Joseph as the most  
 “beautiful and pious of men; and Zuleekha the most chaste,  
 “virtuous, and excellent of women, previous to her having  
 “seen Joseph: but they state, that when she saw him, she  
 “was so deeply affected by his beauty, that she lost all self-  
 “government, and became a slave to her passion.”

“The Persian poets, and eastern historians, however, con-  
 “trive to carry on a sort of guiltless passion between them  
 “till the death of *Potiphar*, when Zuleekha, grown old, is  
 “restored to youth and beauty by the power of the God, and  
 “becomes the wife of Joseph. What *traditions* they had  
 “besides the Mosaic text for what they say on this subject,  
 “are now unknown: but the whole story, with innumerable  
 “embellishments, is so generally current in the East, that I  
 “thought it not amiss to take this notice of it. The twelfth  
 “chapter of the Koran, which celebrates the beauty, piety,  
 “and acts of this patriarch, is allowed to be one of the finest  
 “specimens of Arabic composition ever formed: and the his-  
 “tory itself, as told by Moses, is one of the most simple,  
 “natural, affecting, and well-told narratives, ever published.  
 “It is a master-piece of composition, and never fails of pro-  
 “ducing its intended effect on the mind of a careful reader.  
 “The Arab lawgiver saw and felt the beauties and excellen-  
 “cies of his model, and he certainly put forth all the strength  
 “of his own language, and all the energy of his mind, in  
 “order to rival it.”

I am not inclined to think with the Doctor, that Mahommed  
 was indebted to Moses for the model of his story of Joseph.  
 I rather think the compiler of Genesis found it in Chaldea.

I pass on to the forty-eighth chapter, after reminding the  
 reader, that if he can believe in the appearance of God to  
 the different persons mentioned in the book of Genesis, both  
 openly and by vision, and the appearance of angels and hosts  
 of angels, he will no doubt find sufficient credulity to believe  
 that Joseph gave a true interpretation to the dreams of Pha-  
 raoh and his two servants. I consider the dreams and the  
 interpretation to be both fabulous, and have no credulity for  
 either. We have interpreters of dreams, fortune-tellers, and



astrologers in the present day, and they continue to produce much mischief among weak minds, particularly females: but fortunately our legislators and administrators of the law, have sufficient wisdom to discover, that it is an imposture, and to punish it as such. Instead of burning a witch, as Sir Matthew Hale did, Sir Charles Abbott would order a whipping. The fraud of religion is the last of those impositions that remain to be dissipated. The Essay on Dream, written by Paine, as a Preface to his Examination of the Prophecies of the Old Testament as applying to Jesus Christ, is a master-piece on the subject.

“And it came to pass after these things, that one told Joseph, behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me, and said unto me, behold, I will make thee fruitful, and multiply thee, and will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Beth-lehem. And Israel beheld Joseph's sons, and said, who are these? And Joseph said unto his father, they are my sons, whom God hath given me in this place; and he said, bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see: and he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo! God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow

into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

The incongruities of this chapter are very strong. In the first place we are told, that "Israel beheld Joseph's sons, and said, Who are these?" Directly after we are told, "that the eyes of Israel were dim for age, so that he could not see."—The blindness is again confirmed by the supposition of Joseph, that his father had placed his hands in a mistake, having given the preference to the youngest son. This is the old trick of predestination played off again. In the last verse, Jacob talks of having given to Joseph "a portion above his brethren, which he took out of the hand of the Amorite with his sword and bow." This is the first time we have been told that Jacob was a warrior. Perhaps Mr. Horne will tell me the expression is prophetic of the future: this may answer his view and purpose, I cannot read it so. I shall insert the forty-ninth chapter, but the fiftieth, which finishes the book of Genesis, contains nothing to my purpose.

1 And Jacob called unto his sons, and said, gather yourselves together, that I may tell you that which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it—he went up to my couch.

5 ¶ Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.



7 Cursed be their anger for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11 Binding his sole unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes shall be red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

14 ¶ Issachar is a strong ass couching down between two burdens:

15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O Lord.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread shall be fat, and he shall yield royal dainties.

21 Naphtali is a hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of Heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

26 The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that is therein was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

It requires no particular degree of keenness to discover, that the part of this chapter, from the third to the twenty-seventh verse inclusive, is the work of some Jewish poet, and not of Jacob as here represented. Is the language at all like the language of a dying man? It is the language of a vigorous and fanciful mind, and is applicable to the different tribes of the Israelites in an allegorical sense, which cannot now be defined. I would call the readers attention to the tenth verse, which has been held by Christians as a prophecy of Jesus the anointed. Johanna Southcote also pronounced that this was the prophecy of the young Shiloh she was to bring forth, and twenty thousand of the people of England believed it. A very splendid cot was actually fitted up for it; water-proof napkins, with a lamb worked in the centre of each, were also prepared, and other necessities to the expence of several hundred pounds. The Cot alone was said to have cost £150! How different this to the Christian God! whose cot was the manger, and whose first bed perhaps of hay or straw! The impartial reader will see through all this trickery, when he reflects, that this chapter might have been written after the Jews were led captive into Chaldea, and this verse is a kind of languid hope, that some one would come upon the theatre of the world, empowered to restore them. The Jews are still waiting for Shiloh, and wait they may! I have not a doubt in my own bosom, that all the pretended prophecies which are said to exist in the Bible, were written subsequent to the time they refer to, and are the impositions of the Jewish Priests, and now the Christian Priests have need of the same imposture.

(To be Continued.)